CERTIFICATES

Received from

AMERICA,

On behalf of

SAMUEL JENNINGS,

Tending to clear him from Scandals, Cast on him by *George Keith*, and others of his Opposers.

Made publick by John Pennington.

He that hideth Hatred with lying Lips, and he that uttereth a Slander, is a Fool, Prov. 10. 18.

London Printed, and Sold by [illegible], near the *Meeting-House* in *White-Hart-Court*, in [illegible] Street and at the [illegible] *Bible* [illegible] near *Shoreditch*, 1695.

The Publisher to the

READER.

HAVING read *Geo. Keith's* Book, Entituled *A further Discovery*, &c. pretended to be in Answer to *S. F's.* Book, called *The State of the Case*, and observing with what heat he flings his *proofless* Accusations against the said *S. F.* whom he might know to be remote, and out of the reach of his Charge (being on his Voyage to *America*) I thought it would not be unacceptable to the moderate and impartial, as well as a Duty to the injured, if I presented him with such *Certificates*, as the said *S. F.* received, *after the publication of his Book*, not long before his leaving us, and had deposited with a Friend in *London*, to be dispersed, as Service might be seen in the Spreading thereof; having notice in an *Advertisement* printed in *G. K's.* late answer to *T. E.* that he designed an answer to his Book

I shall say little to the Book it self, it chiefly relating to matters of Fact, transacted in another part of the World, of which I am no Eye-and Ear-witness; nor is it so proper to be debated, but between persons privy to those several actions. But in as much as it is probable, that by reason of the distance of place, and unsafenes of the Seas, *G. K*'s answer may not reach thither in a long while, and the return from thence must needs be yet longer, I offer these in the mean-while, advising all that would not condemn a Man unheard, to suspend their Judgment in the rest, till the accused can have an opportunity to defend himself.

Yet two or three Observations (among the many that Book affords to an Observant Eye) I am not willing wholly to pass by, that, as *ex pede Herculem*, by this little the Reader may have a taste of the rest.

First, As to the Stile and Language thereof, I freely Submit it to the Considerate, who hath read both Books, to judge which of the two, *G. K.* or his Opponent, hath showed himself most Master of his own Spirit, it being a true Maxim delivered by the Apostle *James*, that if *any Man among you seem to be Religious, and bridleth not his Tongue, but deceiveth his own heart, this man's Religion*

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is vain, Chap. 1. Ver. 26. Yet let me [illegible] that while he magnifies his own Patience, saying, *God hath endued him with a good measure of patience*, and *what he hath born with much Patience*, p. 25. in the next line he Justifieth his calling Friends *Blood-thirsty hounds*, and in the same *page* these words, *Cut me in Collops, Fry me, Eat me*; the Reader may give a guess, what will pass for *Patience* with him.

Secondly, The abovesaid instance leads me to take notice of his Language to Friends in *Pensilvania*, what artifices he useth to palliate it, and how he bespeaks his own Praise, in the slight, vain-glorious acknowledgment he makes.

The Ministring Friends, at their Meeting held at *Philadelpha* the 24, 4*th* Month, 1693. relating his calling *Friends in their Religious Meetings Hypocrites, Snakes, Vipers, Blood-thirsty Hounds, Impudent Rascals, and the like; bidding them Cut him in Collops, Fry him, and Eat him, and saying his Back had long Itched to be Whipt. And* that *at the same juncture, he said, he was like our Lord and Saviour Jesus Christ, Comparing himself to a Dove and a Lamb*, (*State of the Case*, p. 23.) This Charge he doth not deny, but applauds his own Patience, as hinted already.

For the term *Blood-thirsty Hounds*, he alledgeth (but without a proof) that *what*

was accused of, tended to destroy his Natural Life; then flies to the *Hebrew word Nebal, in Latin Nebulo, and translated in the English Bible, vile Person*, to excuse the Epithet of *Impudent Rascal* (the word *Snakes*, and *Vipers* he toucheth not upon); and from Friends telling him (as he saith) *he deserved to be punished, he feeling great boldness and Courage given him uttered some such words, as Cut me in Collops, Fry me, Eat me.* Thus much in *p.* 25. of his *Further Discovery.* Now, Friendly Reader, where was the Dove-like, Lamb-like Nature in all this, thinkest thou? But he deems such an imputation injurious, and that *G. F*'s. *saying to the rude multitude, that Beat him on his Head, Arms and Shoulders, Strike again, here are my Hands, my Head and my Cheeks*; beari a proportion to his Case, as *p.* 28. That to turn the Cheek to the Smiter, as we are Counseled *Luke*, 6. 29. is Lamb-like, I confess; but what is this to a Man that is not smitten? but at most told, he desreves to be punished (and for that we have but his word in his own Case) that shall retort, *Cut me in Collops, Fry me, Eat me.* This is not a meek, quiet, yielding to a suffering already inflicted (as in the instance of *G. F.*) but a daring, provoking to it, and that by Unsavoury expressions, which relish of a different tincture. Nor doth he more successfully come off, when *p.* 47. he denies

not

not, *but he might say, by way of probable, They should hear ere long, he were either Whipt or Imprisoned*; And in the next *page*, owns *he said in a publick Meeting, on a First day, that his Back Itched for their Whip*, assigning as the reason, their *interrupting him in his Christian Testimony, and most extraordinarily, threatning him with their Magistratical Power* (but that depends upon his single say so, and wants proof). For these passages manifest an incensing, provoking temper which (though covered over with the Specious pretences of Godly Zeal) *like to what* Lawrence *the Martyr said to the* Tyrant, *that caused to Roast him on a Gridiron*, * *to* G. F. *as above noted*; *and to* E. Burrough, *who said and writ in lines to his persecutors* (but when and where did they say) *our Backs are ready for your Blows*: Yet do *G. K*'s. words declare themselves to proceed from a bitter Root. Now, one reason he gives, why he said, his Back Itched for their Whip, was their interrupting him in his (so called) Christian Testimony: Did *Lawrence* do thus, or *G. F.* or *E. B.* either? Let him bring

* Oh gross Comparison of the persecuting Heathen Emperour, to our Christian abused Friends in *Pensilvania*: Have they not been more persecuted by his Tongue and Pen, than he by their Laws and Proceedings?

...cedent, when and where; When they were in their Perſecutors Hands, or expoſed for their Chriſtian Teſtimony, they in a Chriſtian Spirit bore it, and that Chearfully: But when did they becauſe interrupted in their Chriſtian Teſtimony, tell the Magiſtrates, they were not only *ready* (i. e. they were given up to the ſuffering, and that without reluctancy) but craved it, and their Backs *Itched* for it; for there is a difference between a bowed mind to the will of God, that is prepared (made ready) Patiently and Meekly to Suffer what evil Men may be permitted to do, and the ſeeking it, the coveting it, and having an *Itch* to tempt and provoke them to it; perhaps through a deſire of Popularity and to encreaſe a Party. Nor will the ſucceeding inſtance of what Chriſt ſaid to *Judas*, help him, though it may ſhew the Fond conceit and High value he hath of his own doings, in the very Compariſon. The Lord Jeſus did not approve of the Traytour's Act, neither did he ſeek the Suffering, when he ſaid to *Judas*, *What thou doſt, do quickly*; but on the contrary, warned againſt the doing it, and prayed the Father that the Cup might paſs, *Mat.* 26. *v.* 24, and 39. Yet foreknowing the Bleſſed benefit and effect, it would have towards Mankind in general, for our ſakes he both embraced it,

and

and preſſed the doing it quickly, for he was *Straitened till it was accompliſhed*, Luke, 12. 50. But *G. K.* can aſſign no good, that his paſſionate and daring carriage to thoſe Friends, could *produce*, or was *propoſed* thereby.

Now when he had ſaid, what he thought fit, towards his own Vindication, he goes on in the ſame 48. *p.* thus; *I have* (ſaith he) *never Juſtified all the words I have ſaid to thoſe my Adverſaries* (what words hath he not Juſtified? for theſe even now cited, I have made appear, he hath) *but readily have granted, that it's poſſible I have at times exceeded on great provocation. But* S. I. &c. *have far exceeded me in hard words*, &c. And a few lines after, *my great Comfort is, that whatever Human weakneſſes have attended me, as to ſome Circumſtances, which have been greater on their part, my Cauſe—is good, and with a Sincere and Upright Heart, as to the main, I have managed it, and I have peace from my gracious God in ſo doing, as well as a ſence of his Pardoning mercy, wherein I have failed in ſome particular Circumſtances, and this is more than ever any of my Adverſaries, that I know, have acknowledged, who Proud Phariſee-like, do juſtify themſelves.* Now conſider, Reader, what is it to Act the Phariſee, if not to Extol himſelf and depretiate others. Sincerity

and

and godly Contrition, would have taught him to think more lowly of himſelf, and leſs aggravatingly concerning others: For his faint acknowledgment of human Weakneſs is but uſhered in to ſet a fair gloſs upon his own conduct in the main, while he would inſinuate how much worſe Men his Adverſaries are, and therein hath imitated the ſtyle of the proud Phariſee, *Luke* 18. 11. in his boaſt, *That he was not as other men.* But in what follows, *ver.* 14. he may read his own doom, *viz. Every one that exalteth himſelf, ſhall be abaſed*, and ſo will *G.K.* when detected not only of Self-applauſe, but alſo of Self-contradiction. For although he declares he never juſtified all he hath ſaid to his Adverſaries, but grants he hath at times exceeded; Yet (*in Cauſleſs Grounds*, p. 11.) he ſaith, *As I have not acknowledged unto any (nor ſeen juſt cauſe ſo to do) ſo they have not proved me guilty, either in words or deeds, that the truth condemneth*, &c. ſo uncertain a ſound doth his Trumpet give, that either what he now ſaith, or hath ſaid before, muſt be falſe, for they are not reconcileable.

Thirdly, His want of Candour cometh alſo under my Conſideration, and that under two Heads.

Firſt, The Friends of *Burlington*, in *Weſt-Jerſey*, in their Account, entituled, *The preſent*

present Case stated, relates the orderly proceeding of that Meeting against him: He had, it seems, charged Friends, *That they were met together to cloak Heresie and Deceit, and that there were more Damnable Heresies and Doctrines of Devils among the Quakers, than among any Profession of Protestants*; whereupon they first sent two of their Members, *S. F.* and *G. O.* to admonish him; and to give him notice of their next Meeting, which followed in course Three Months after, at *Philadelphia*. But he justifying his Speeches, and declining his usual appearance (tho' at home) and having set up separate Meetings, and printed against Friends; they notwithstanding (for peace sake, and to prevent the dilateing of his Schism, if possible) generally inclined to Adjourn their Meeting for a Fortnight longer, and gave him notice thereof, the same Evening. At the Fortnight's end, finding him not at Home, they forbore drawing any Testimony against him for two Days longer, and then sent two of their Members, *William Biles* and *Walter Faucet*, to enquire at his House of his return; but he being still absent, they gave forth their Testimony, yet with this Caution, that it should not be published till he had had an opportunity to hear it read, and such others as he approved of, as may be seen at large, *State of the Case*,

p. 17,

p. 17, 18, 19. Now what answer doth he give to all this? *He denies they told him the precise day, hour or place of their Meeting*; and alledgeth, *That called a Fortnight, sometimes includes fourteen days, sometimes fifteen or sixteen days*, p. 23. Is not this extreamly idle and shifting, shewing he was hard put to it for an excuse? And yet they deferred giving Judgment till sixteen days were expired, waiting his return two days beyond their time; so that had he been at Home within his longest Fortnight, he had come before Judgment had been published against him. But he again pretends, *They met sometimes at one place, sometimes at another; sometimes at one part of the day, sometimes at another*: And could not he, in a Fortnight's time (and living in the Town, where the Meeting was to be held) inform himself, where, and at what time of the day they met? or did the Friends sent refuse to tell him? Well, but he hath a third *Salvo*, *Their Paper*, saith he, *doth not so much as alledge, that I had any call to come to their Meeting*: Why then, say I, did they take the pains to give him notice by the Friends they sent? And yet the Paper doth (to use his own terms) implicitely alledge it, if not explicitely, by their delay to pass Judgment in his absence. And in p. 29. he saith, he *went out of Town upon his necessary Occasion*,

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(so not on Truth's account) and how necessary that occasion was, himself best knows: That it was more indispensible, than the attending the Meeting, he pretends not. Yet as mean and trifling as these excuses are, he thinks they are too *severe in un-ministring and un-christianing him, without coming again and again, at least twice or thrice*, not considering, that by this time things were too far gone to be very dilatory, a separation was begun (which if he had not begun, yet the continuation, or *remaining separate*, if he will believe himself, *Seasonable Information*, p. 16. must lye at his own Door) and he had printed against them; so that the relation between him and them, as *Brethren*, ceased, and they under no such Obligation to him that was become an *open Enemy*. And although he expostulates, *Was this like the restoring me in a Spirit of meekness*; yet afterwards, p. 29. says, *At that time they neither owned our Judicatory, nor we theirs*, which as I take to be the truest reason of his Non-appearance, so I cannot but observe, that his insisting on their coming again and again, that it might be like the restoring in a Spirit of Meekness, is nothing but Artifice, he designing to make them Journies enough, and at last deny their Judicatory, which is far enough from *sincerity*.

Another

Another instance, suitable to this Head, is, that when he would wind himself off from being *Author of ALL that Book* (what part he was *not* Author of, he saith not) which gave a relation of his own and others Tryals, called, *New England's Spirit of Persecution*, &c. he seeks to palliate the unproved Accusations, saying, *Nor do I find, that the said Book of the Tryal doth charge him either with Drunkenness or Horse-racing, but simply* (he should have said invidiously) *as to that, narrates the Proceedings of the Court, how things did pass there*, p. 31. But besides that this is a sly, mischievous way of insinuating a *slander*, especially from a *nameless* Pamphleteer (whereby the Lives and Conversations of the most Innocent may be exposed to every scurrilous, lurking Detractor) I wish the Reader to observe, that this Anonymous Author doth not narrate Proceedings impartially, as is manifest even from hence: For whereas that account suggests, p. 19. that a Paper was read, subscribed by *Mary Budd*, wherein she saith, That *Sarah Biddle* saith, that *William Biddle* saith, that *John Slocum* saith, that *S. J.* run a Race, and was Drunk; yet when *S. J.* appeals to *Geo. Keith* in open Court, whether *J. S.* himself did not tell him, *the matter was not true*, (see p. 67. of *The State of the Case*, and p. 50. of *G. K's* Answer to it)

it) that tending to *clear* in part him, whom this Book of the Tryal was designed to *proſtitute*, we find never a tittle of it mentioned there. So that the Author being thus partial, and withal concealing his *Name*, when by *Name* he could defame others, manifeſts *Malice*, not *Sincerity* and *Candour*; and that he touched on this Charge, not as *driven to it*, by its being interwoven with the matter of the Tryal, but with an *intent* to faſten a Reproach and Slander, leaving out what might tend to the Party's purgation in any wiſe. This greatly *diſcredits* the whole Undertaking, and beſpeaks *Malice*.

Fourthly, What *G. K.* offers for proof, falls ſhort of being ſo, himſelf being judge, *cum ſua res agitur*. For he excepts againſt *S. F.*'s *bringing only the Credit of* John White, whom he calls *a prejudiced Adverſary*, p. 4. Again, *By whom will he prove them, ſeeing he hath none but his own Party to give proof in the Caſe, which* (ſaith he) *as it is no Authentick proof among men*, &c. p. 31. And in p. 33. *For no man ought to be accuſed of a thing, and for a ground of his Accuſation, ſay, he can prove the thing true, and yet give no proof.* Alſo in p. 48. he tells *S. F. he giving no proof but his bare ſay ſo, the impartial Reader will not believe it.* And again in his Poſtſcript, allowing *evidences on both ſides, being confeſſedly*

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Parties, to be no proper Witnesses, adds, *Nor did I any further make use of evidences of that sort, but to make a balance against the evidences of their side.* (But what *balance* were his Evidences to make, when he had printed so *many Books* against them, before they made *any defence at all*?) And yet that he may cast an Odium on his Opponent and others, of all the Charges he brings in this Book, he offers no evidence, but his own, who is their Adversary, and confessedly a Party indeed; and when he Cites *P. Howghil*, p. 33. *J. Crook* and *Geo. Bishop*, p. 30. (to favour his Notion of *Baptism*) and *Edw. Burrough*, p. 48. he is so far from referring to the *Page*, that he doth not so much as give the *Title* of the Treatises, but in general terms, *P. H. hath well asserted in one of his printed Treatises against a Romanist; I have the printed Testimonies of* J. C. *and* G. B. *in their Treatises concerning Friends Principles; and* G. B. *hath said and writ in Lines* (so they were not Lineless Writings) *to his Persecutors.* Now is this Man fit to reprove another, who though a *Scholar*, writes thus loosly? And when he is put to prove any matter of Fact, he tells us indeed of *Witnesses, that some of them are here in* England, *and at* London, as p. 14. and 36. *That an honest Person of good repute here in Town is ready to witness*, p. 47. *and an honest Friend*, p. 50. and that to a

matter,

matter, wherein he charges high. Nay so far is he put to it for Evidence, that he brings in *William Bradford*, p. 40. as an Evidence in his own particular Case. Hath not this Man's *Envy* outrun his *Judgment*, and drawn *Paul*'s reproof upon him, who said, *Thou therefore which teachest another, teachest thou not thy self*, Rom. 2. 21. But if he will not see himself, I hope the Judicious will see him.

Fifthly, But that which renders the Man yet more mean and *base*, is that he thus treats (and vaunts over) an *absent* Person, who upon reading *G. K*'s Advertisement, wherein he threatned a Reply, wrote a Letter to him, (which a Friend left at his House for him) pressing *G. K.* to hasten his, that he might have an opportunity to Rejoin, before he went off the Coast. Now surely any *worthy* Antagonist, if he had protracted his Work, till the other was too far gone, than to reach him; yet at least would have been sparing in offering any thing to blemish his Reputation, as a Man, or as a Christian, without very *full, clear* and *undeniable* Evidence, such as might bespeak its Credit, and not such, as in his own Case, he rejecteth; and also, in his Reply, have taken *some notice* of the offer made; if this occasion, to detract him, had not been rather *industriously embraced*, than *casual*.

Sixthly, If it be not matter of Flourish, and to set off a bad Cause, why should he insinuate, that he hath Evidence so near as in *London*, many *Witnesses*, p. 14. *some in* London, *ready to witness*, p. 36. *An honest Person of good repute here in Town*, p. 47. *An honest Friend here in Town*, p. 50. and produce neither *Testimonial* from them, nor so much as *name* them, that others might be Judges of their *Veracity*, as well as himself? But the way he hath taken to slur another, slurs himself, and renders his own Charge the more suspected: And I may tell him, in his own words, p. 70. *If it be enough to make a man guilty by the single Evidence of a prejudiced Adversary, he hath hit the mark; but if otherwise, he only sheweth his Enmity and Prejudice.*

These short Touches, respecting *G. K's* partial way of managing Controversie, the ungovernedness of his Spirit, and his unfair way of treating his Opponent by obtruding as Evidence, what he disallows from others, (and that at a time, when he could not defend himself, by reason of his distance) as they are matters deducible from his late printed Books, without dependance upon Evidence elsewhere, so are they left with the Reader, as *Introductory* to the following Certificates; my aim herein being to vindi-

cate

ate the Traduced, undeceive the Deceived, and lay open the Deceiver, and not to trace him through the several Parts of his Book, which affords matter enough, but shall refer that to the Friends more immediately concerned, to do it, when *G. K*'s Answer shall come to their Hands; and so conclude this *Epistle*, who am

Thy Friend,

J. P.

Certain Certificates received from *America*, &c.

From our Monthly Meeting, held at our Meeting-houſe, in Cheſterfield, *in the Province of* Weſt-Jerſey, *the Second of the Sixth Month,* 1694.

To all our Faithful Friends and Brethren, that live and abide in the Truth, Greeting.

HAving ſeen a Paper printed, wherein we find many black and dark Charges againſt many Faithful Friends of known Integrity in theſe Parts, and in particular, againſt our Well-beloved Friend and Brother *Samuel Jennings*, therein being Charged with ſuch Enormities, as Drunkenneſs, running Horſe-races and Perſecution, *&c.* which we fully believe, are altogether falſe, and unjuſtly laid to his Charge; ariſing from the Spirit of Envy and Darkneſs, and to be judged by the Light, that diſcovers from whence it comes; ſeeing many of us have known him from the firſt of his coming into theſe Parts, and we know thoſe things wherewith

wherewith he is charged, were always an abhorrence to him. As to his Converſation amongſt us, we can ſincerely teſtifie, it was coupled with the Fear of God. He was a Man of great Tenderneſs and Love to all the Faithful. He was Juſt to all Men; and as to his Teſtimony, we had always good unity with it, and have been often refreſhed by him. An Inſtrument in the Hand of the Lord for good unto many, the Lord hath made him in theſe Parts of the World; and it is our earneſt Deſires to the Lord, that he may be preſerved in the ſame Love and Life, in which he left us: And when his Service for the Lord, and his Truth is over with you for the preſent; our Prayers and Supplications are to the Lord for his ſafe Return unto us again, *Amen.*

Signed by order, in behalf of the Meeting; by me

Mahlon Stacey.

From

From our Monthly Meeting held at the House of Thomas Gardner, *in* Burlington *in* West New-Jersey, *the 6th of the 6th Month*, 1694.

TO our dear Friends and Brethren in the blessed Truth of our Lord Jesus Christ, whose habitation and standing is in the same, according to the Manifestation of it, wherein God, in the Riches of his Love, first visited us, to our great Satisfaction and Consolation; being by it brought into a blessed and sweet fellowship, dear and tender love one to another, in which (notwithstanding all the Subtil workings of the Enemy, the Accuser of the brethren) we can say, to the Praise and Honour of the Lord, a little remnant is still preserved, feeling the good presence of our God, often to attend us, and refresh us, in our waiting upon him: And in this we dearly Salute you, desiring your welfare, preservation and prosperity, every way as our own.

Now

Now dear Friends, the writing of these few lines to you at this time, is occasioned, * by a *report* we hear, that our worthy Friend *Samuel Fenning*, now with you, is much Slighted by reason of a Book, * put forth by *Peter Bos*, *George Keith*, *Thomas Budd*, and *William Bradford*, Printed in the Year, 1693. called *New England's Spirit of persecution*, &c. Contrived and Promulgated chiefly, what in them lies, to the defamation of our said Friend S. J. And because he is a Man, who for several Years past, hath lived amongst us, both as a *Minister* and a *Magistrate*; we are free and willing, to signifie unto you something of our knowledge of him in both Capacities: As to his behaviour, and first, as to his Service in the Church of God. He was a Man very Zealous for good order, and where any that professed the Truth, had walked disorderly, his censures of them were no other, then were very needful; for his endeavour hath been to keep Truth from being Reproached; not at all seeking *Lordship* or *Superiority*, as his Adversaries would insinuate. And as to his Testimony, it was Sound and Savoury, assisted by the good Power and Presence of the Lord there-

* Who should spread this report but G. K's party here?

* We see whom these Friends repute, as the *Author*.

in, to the day of his departure from us; and we hope you find it so with him still, we pray God preserve him.

And Secondly, as a *Magistrate*, we believe he managed the Trust reposed in him, according to the best of his knowledge, and was no way lofty, or more high-minded then at other times. We could give some instances of it, as his Labouring with his Servants at Plough, Cart, Splitting logs, and other such like servile Employments, even at the same time, when he was in the place of *Governour*, and many other things, too tedious here to relate. And as for Fines and perquisites, we think he was not, neither had cause to be elevated by reason of them; neither did he seek them, and if any wrong was done, *it was his own estate that Suffered.* Now as to the Book in general, and some of the Witnesses that live amongst us in particular: As to that part of it, that relates to the Trial at *Philadelphia*, we shall say little, believing that you will have a large account thereof, from those that know more of it then we do. Only, we have seen so much of *George Keith's insolent and provoking behaviour* towards Friends hereaway, that we believe his carriage towards Friends there, as Magistrates, was *intolerable*, and what proceedings were against them there, are

aggravated beyond the bounds of Truth, with a design chiefly, to defame our Friend *Samuel Jennings*, as well as others.

Now to be more particular: And first concerning this Man *Peter Bos*, that makes such a great Noise, with his Queries, and Witnesses to prove them; we shall say a little to what comes within our knowledge. First, we believe that prejudice hath entred him against S. J. ever since that time, the Meeting had to do with him, and gave Judgment against him, concerning a difference he had with his Neighbour, and that ever since he hath been gathering up, and keeping, all that any could or would say against him, and if he knew of any, that had found the least dislike with S. J. he would Query with them, flatter, perswade, *&c.* till he had made up those bundles of Stuff in the Book; and if Friends or sober People, did but know, how reproachful his Life and Conversation has been amongst us, and how Friends have been exercised and concerned with him, upon the account of his Servant-Maid, for his rude and wicked Carriage towards her, and because he could not obtain his will, was cruel to her: Now though it never was our manner, nor hath been since the Separation, to expose them, as they have our Friends to the publick view of the

World;

World; yet we think fit to give this account as aforesaid, and it is such matter of Fact, as he dare not deny it; and notwithstanding all the endeavour of Friends, to keep it from the publick knowledg of the World, that so, neither the Truth, nor the Man might be reproached, yet, behold this is the Man, thought a fit Instrument to appear in Company with *G. K. T. B.* &c. in the Title *page* of the Book, to disgrace faithful Friends to the World. *Thomas Budd*, can, if he will, witness to the truth of this relation.

Now we are willing to give some account, of the Evidence he prodnces to make proof of his Queries. First, as to *Samuel Jennings*'s Riding a Race with *John Slocum*, you will have an account by a particular Certificate, of the falsehood of it. Secondly, as to the Query of his being drunk on board of *Joseph Bryers* Ship, the falsehood of that will appear, by a Certificate under the Hands of several Friends, and others that were then in his Company. The Third Query is proved a lie, by Certificate from the Person concerned. The Fourth Query we need not say any more to, than the Letter *S. Jennings* at that time sent to *Eliss Farr*, mentions to clear it: Only that we add, that that Witness, has for many Years, to our knowledge, been a pre-

prejudiced Person, and declared that he hath not had unity with the Quakers, since he came into this Country, but hath since fallen in with our Adversaries, to the disgrace of Friends, both in his *Almanacks*, and as well otherwayes. The Fifth: We are sensible that there was a difference, between *S. Jennings* and *John Skeen*, about a Road *John Skeen* had only upon Sufferance to his House, throngh *Samuel Jennings's* Corn-field, and the Gates being oftsn left open, and Cattel came in, and did much damage to the Corn, *S. Jennings* denied them of coming any more that way; upon which some difference arose on both sides, but were quickly ended, and they were good Friends again, and we do believe that *John Skeen*, would have scorned such a small thing should have been published. But it is their great mistake (at best) to say, they never complained to the Magistrate, or took a course in Law about it; for we have the warrant yet by us, to prove the contrary, but Friends made up this also. The Sixth Query is such a piece of nonsence, without any pretence of witness, time or place. we can say little to it, but leave amongst the rest of the rubbish. We must leave the Seventh Query there too, only with this mark upon them, that we believe they are two lies. And as to his witness *Henry Beck*, his discredit stands upon record in our Court Book, where the

Ma-

Magistrates have dealt with him, for getting a young Woman with Child. And this *John Smith*, was under the like Circumstances, besides his base carriage to his Master and Family, by ill examples in wasting and purloyning his Master's goods. And as to *John Bainbridge*, tho he is now a great Man amongst them, as we hear, appears in publick in their Meetings; yet he hath been known, to be a *Drunkard*, *Fighter*, *Quarreler*, and so rude and wicked to his aged Mother, calling her *Old Jezabel*, and other such behaviour, which caused her to leave the Country, and come back to *England*.

And as for *James Silver*, we have only this to say, that he said it was extorted from him, never thinking it should be put in Print.

Truly, Dear Friends, this sort of work is very unpleasant to us, and looks so much like our Adversaries doings, that were we not hereunto constrained, for the Vindication of our traduced Friend *Samuel Jennings*, whose care for promoting the Truth, and service in the Church, is at this time fresh in our remembrance, we should not be thus concerned.

Signed by Order and in Behalf of the Meeting; *by me*

James Marshall.

Burlington,

Burlington, *the 9th of the 6th Month*, 1694.

WHereas we whose Names are here under-written, have seen a Book published by *Peter Boss*, *George Keith*, *&c.* Entituled, *New England's Spirit of Persecution*, *&c.* and in the said Book certain Queries, by way of Reflection on our dear Friend *Samuel Jennings*; the first, *Whether* S. J. *did Ride a Race with* John Slocum, *&c?*

This may Certifie all to whom this shall come towards clearing Truth, and our Friend *Samuel Jennings*, that we have spoken with the said *John Slocum*, and he positively affirms, that he never rode a Race, or Wager with *Samuel Jennings*; and there is no Truth in the said Query: And further the said *John Slocum* did tell us, that *George Keith* went to enquire of him, if that *S. J.* and he did not ride a Race, and *John Slocum* told him no.

Isaac Marriot,
Henry Grubb,
Joyce Marriot.

Whereas

WHereas a Book Published and Printed in *Pensylvania* in the Year 1693. of the Trial of *Peter Boss*, *George Keith*, *Thomas Budd*, and *William Bradford*, wherein several Queries are proposed concerning *Samuel Jennings*, implicitely intimating, and charging him, with several Notorious Transgressions and Misdemeanors. We, whose Names are here under-written, do as to the Second Query, *viz.* Whether *Samuel Jennings* was drunk on Board *Joseph Bryer*'s Ship at *Burlington*, declare, and positively aver, that he the said *Samuel Jennings*, was *not in the least measure disordered in Drink at that time*, nor at any other time to our knowledge. Dated this first Day of the sixth Month, 1694.

John Tatham,
Elizabeth Tatham,
William Biddle,
Francis Davenport,
Richard Basnett,
Elizabeth Basnett.

} We the Subscribers being then and there present.

Whereas

WHereas *Peter Boſs* in the Third Query in the Book, makes uſe of my Name about a Survey of Land; I do certifie all Friends, and others concerned, that it is nothing but a very Lie inſinuated by way of Query: For I do utterly deny that I had ever begun to Survey, or had any Right there to Land. As witneſs my Hand,

his
John Antrum.
mark

Friend Elias Farr,

BY thy Letter, I perceive thy Trouble, concerning my late Sufferings, and withal thy Judgment upon it, which I think is full forward enough; however my Anſwer to thee is, that I have Surveyed all the unſurveyed Lands in that place, and if this thou calleſt *Matthews* his Meadow be ſuch, then I have Surveyed it, and not otherways. Thou judgeſt thou canſt prove it to be Surveyed, and Recorded ſome Years ago to *Matthews*, which

which if thou canst do, it ends the dispute; but I had *Daniel Leads* with me, who Surveyed *Matthews*'s Land, who would give me no account what number of Acres, or what course they steered, in any Surveyings of *Matthews* there; but says in some part of it, they marked a few Trees, which I desired him to shew me, but neither he, nor I, could find them: So if this were a Survey, I shall leave to be tried and judged, and if it be none, I would be informed what I have done, that would be abominated amongst sober Heathens, or that might not be done by as good a Christian as *Elias Farr*. So that my Answer and Resolution is, that as I have Surveyed all that vacant Land, which on all sides incloseth the Meadow aforesaid, to hold it until such time I can receive a better account of any other Title to it. For if *Matthews* have any, how much? For all was never pretended to; and if not all, but some, then how bounded, and how to be found, that the remainder may be known. These things I expect, and resolve to be satisfied in; and if it appear the Land I have taken, or any part of it, were Surveyed to *Matthews*, I will give thee no trouble to recover it, but will readily resign it; but if not, know I will not be frighted out of it, by being told of *Matthews* his great Estate and Interest: For I hope I have

enough

enough to defend a Juſt Cauſe, which ends this. From thy Friend,

Samuel Jennings.

I am going juſt now a Journey, and ſhall ſcarce return, in leſs than a Week, in the mean while provide thy ſelf, and at my return, I ſhall not refuſe to meet thee in any way of a deciſion.

I *Benjamin More* do teſtifie, that what is mentioned in the Book, about *taking me by the Throat*, is as great a Lie as ever was Printed: But I do ſay he was as good a Maſter both to me and other Servants, as I would deſire to ſerve: As witneſs my Hand, (I ſerved him three Years).

Benjamin More.

I *Thomas Brian* having ſeen an Accuſation in a Book, that my Maſter *Jennings* knocked down, and broke his Cane, on one

of his Servants. As to being knocked down, it is a very Lie, but it is true the Cane was broken, but not by unmerciful Blows, for they were no more than I then deserved. And as for his dealings with me, it was always as any honest Master ought to do to his Servants. I did serve him Six Years, and have known him Fourteen Years, and never saw him any ways *disguised in Drink, or run Races.* As witness my Hand,

Thomas Briant.

West-Jersey, *the third of the sixth Month*, 1694.

To all Friends and People, to whose Hands this may come.

I Having heard and seen many dark and black Charges, against my dear Friend, and former Master, *Samuel Jennings*, whom the Lord hath made Instrumental in his Hand, for the good of many in this his powerful Day: And notwithstanding this his Service, yet he hath not escaped the reviling of wicked and ungodly Men. And I living with him about half a Year, am willing

to

to say something, as I did know him, and in particular concerning those Reflections cast upon him, concerning his hard usage of his Servants; I have from time to time, and all times, as occasion hath presented, and do at this time freely speak, and from the bottom of my Heart believe, that he was a real and a very honest-minded Man towards his Servants. I may omit to speak of divers Privileges, which his Servants had, which I think few in the Country had the like, to speak of the Care which I have known him take for his Servants, expressing that the desire of his Heart was; however the Lot of him or his Children might be, as to the outward, that he might have wherewithal, to do justly by his Servants; who were willing to come with him, and put their Trust in him. Truly it was manifest both in Food and Raiment, and as far as I did know, in moderation in Labour; and I being an Eye and Ear-witness to these things, and seeing the whole aim and drift, of the Backsliders in our day, (as was their practice in former Ages) to bespatter, defame and belie the true Followers of Christ, notwithstanding their great talk of him; this I was willing to signifie, and do rest and remain your loving Friend,

John Willsford, Junior.

Burlington, *the fourth of the sixth Month*, 1694.

THese are to certifie all whom it may concern, that I *Benjamin More* Junior, having been a Servant to *Samuel Jennings* for Seven Years together, do testifie, that he was so good a Master to me, as that if I had a Service to perform again, I should chuse him for my Master, as soon as any one I know: But I must acknowledge, that my self, and other Servants, that were young Lads like my self, were quarrelsome, and oftentimes disorderly, for which he gave us moderate Correction. But when it was discovered, and made appear that young *Silver* had stolen Oats, Powder, Shot, Wooll and other things, as also *John Smith* for Stealing Eggs, *&c.* to bring to his Wife; I cannot remember he gave them one blow for that. As witness my Hand,

his
Benjamin w *More.*
mark.

Phila

Philadelphia, *the eighth of the sixth Month*, 1694.

I Having seen and heard many Aspersions, that are cast upon my Friend *Samuel Jennings*, the which I am well assured, and do certainly Know, that they are cast upon him, from the Enmity and Bitterness, of the Spirits of such, who have not seeked the Peace of *Sion*, but rather have laboured, as much as in them lyes, for to make Breaches within her Walls, and who have worse than in the Case of *Ham*, as much as in them lyes, not only uncovered Nakedness, but have endeavoured, to make that show like Nakedness, where there was none; whose Labour and Works will be rewarded according to their own doings, if that they repent not, which that they may, hath been often the Desire of my Heart.

And having seen the Testimonies of several of my Friends, whom I well know, and whose Testimonies I believe for to be true concerning him, and having had some certain knowledge of him my self, and been acquainted with him, almost ever since he came hither, being here before him, and having

been at many Meetings with him, upon the account of Worſhipping, as alſo at Monthly Meetings: In both of which, I can freely ſay, that I never had, that I know of, the leaſt againſt his Teſtimony, but was well ſatisfied with it, and comforted by it; and as to his Carriage and Management in Monthly Meetings, I never ſaw but that it was according to Truth, and I did always believe and know, that he was ſerviceable to the Meeting, to the which he belonged upon that account. And as to other Concerns, I have ſeveral times been concerned with him, in outward Affairs, and I always found him, to be wiſe to manage an outward Concern; and when he hath been grated upon, I can ſingly ſay, both in things Spiritual and Temporal, that I never ſaw, but that he behaved himſelf well. And this I freely ſignifie for Truth's ſake, and to eaſe my Friend, of thoſe Aſperſions.

William Biles.

POST-

POSTSCRIPT.

THeſe foregoing *Certificates*, relating to ſome of the *Charges* exhibited againſt *S. F.* I leave with the Candid, who is willing indifferently to hear, what may be offered on both ſides, and is not prejudicate; withal adviſing him, that by a Letter I ſaw which came with them, more were behind, which could not be got ready to be ſent by that Ship. Yet one obſervation (occurring from a Clauſe in that ſigned by the Monthly Meeting at *Burlington*, mentioning *G. K.*'s *inſolent and provoking Behaviour* to Friends there, and their Belief that his Carriage to the Magiſtrates in *Penſylvania* was *intolerable*) I think not improper to bring in here, from the

Analogy or Proportion the one hath to the other. For in p. 47. *G. K.* discanting upon *S. J*'s *Cruelty* (as he terms it) *to a Boy and his Master, causing the Boy to be whipt with Thirty Five Lashes on his Naked Body, with a Horse-whip, and the Master to be put in the Stocks*, he assigns the provocation to be but *small*, viz. *a* small *default of a poor Boy, that did throw a little Dirt or Earth at a Constable, and the Master for calling the said* S. J. (who was then Governour) *Prick-Louse Taylor*. Now is not the alleviating or extenuating such Offences, an indirect abetting them, which shews how lightly he resents an Affront upon Magistracy, while the Persons are such as he hath a *pique* against, and it gives the greater ground to suspect, that his late Actions have been *correspondent*. But is it indeed a small default to fling Dirt at a Constable (especially when in the Execution of his Office, and to suppress a Tumult, as this is said to be) or to call a Governour,

vernour, *Prick-Louſe Taylor?* Doth the Principle he pretends to, teach any ſuch thing? Or hath it been the Cuſtom of Friends here or elſewhere, thus to demean themſelves, towards thoſe that were ſet in Authority over them, whatever their *Extract* might have been? Not that I count it a diſgrace to be a *Taylor*, but the word *Prick-Louſe* is a by-name, and word of Scorn and Contempt, which whoever will preſume to give to a *Governour*, muſt needs be uneaſie to the *Government*. As for the Severity of the Puniſhment, he offers no evidence but his own, though he tells of an Honeſt Perſon, of good Report in *London*, but not producing him, his Allegation deſerves no Credit. As to that part of it, which he would faſten on *S. J.* that alſo wants Explanation, *viz.* That it is the Cuſtom there (for it is not here) for the Governour to *award the Correction*, which belongs to the Office of a *Juſtice of Peace*. However this deduction

on ſeems natural, that things were at an ill paſs there, when ſuch Inſolencies could be offered to Magiſtracy; and the Offenders ought to be made Exemplary, to prevent a growing Evil: But *G. K.* doth not commend his own Conduct, in being Patron to the Abuſe, by making light of it, and yet ſo virulently attaching them, by whom thoſe Malignants ſuffered, as if the Puniſhment were *great*, the default *ſmall*; nor doth he leſs than betray an implacable Spirit againſt *S. F.* to rake up matter of Accuſation againſt him, of ſo long ſtanding, as that muſt needs be, who was in *England* in the Year 1684. and hath not ſince been Governour there. This makes good the ſaying of the Wiſe Man, with which I ſhall cloſe, *viz. Wrath is cruel, and anger is outragious; but who ſhall ſtand before Envy?* Prov. 27. 4.

And to theſe Certificates received from *America*, let me add one more, received

received from a Friend in *London*, whom I will name, which is more than he doth: But what he wants in *Evidence*, he makes up in *Charge*, alledging, p. 50. That S. J. *most cruelly Whipt his Maid in Bed, with a Horse-whip*, and a few Lines after repreſents the Act as *moſt unmerciful and obſcene*. The like Charge was exhibited, p. 21. of *New England's Spirit of Perſecution, &c. viz.* That he *inhumanely Whipt her Naked in her Bed, the manner and circumſtances of which* (ſaith that *Nameleſs* Libeller) *I here omit for Modeſty's ſake*. The truth of this, I have endeavoured to ſatisfie my ſelf in; and as I underſtand that what was done, was about Twelve Years ago, and nothing ſo as repreſented, either *Cruel* or *Obſcene*, but the very having a Whip in his Hand, *accidental*, he being juſt ready to take Horſe, and had done, had not the Child's crying prevented; ſo I preſume that what follows will both detect the Aſperſer's Malice, clear the

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Innocent, and satisfie the Unbyassed. The Relation was thus.

There being a *Scandalous Report*, published in Print more than once, *That* Samuel Jennings *Whipt his Maid most unmercifully, naked in her Bed*, thereby endeavouring to render him *Cruel*, *Immodest* and *Obscene*, and I being at that time (when this pretended Act was done) in *West Jersey*, where I did much frequent his House, and knowing the Truth of this matter, do certifie it, as it really was, which is thus; The Maid lay with their young Child, which then cryed extreamly for a considerable time, and her Master and Mistress knockt and called very much, but by no means could make her take notice of it, insomuch that they feared the Child would have been harmed, whereupon her Master run up Stairs, having his Whip in his Hand, at whose coming she starts and sate upright in her Bed, and in that posture he gave her Two

or

or Three ſtrokes over the Back, and *no otherwiſe*. The Maid lived with him a conſiderable time after this, and I have heard her ſpeak very well of him, never complaining of any hard uſage. This is Atteſted by me,

London, 23. *of* 11. *Month*, 1694. *Sarah Collins.*

FINIS.